1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38

anything from 45–60 inches. The attached map indicates the relative position of the various tribes.

History.—Prior to the establishment of the Fulani-Beri-Beri régime in the early days of the nineteenth century, the locality we are considering had fallen in varying degrees under the influence of the Habe rulers of Zaria, or of their representatives and allies, such as the Chiefs of Kauru, Karigi, and Kajuru. The Katab were certainly to some extent subservient to Kauru, and the Morwa and Kaje to Zaria; while the Kamantan and probably also the warlike Kagoro seem to have paid tribute to Kajuru. The conquest of Zaria by Mallam Musa, and the establishment of Mallam Usuman at Jemaa at the beginning of last century merely meant a change of masters for the majority of these tribes. The Kagoro, however, stoutly resisted the claims of Jemaa to anything but a nominal suzerainty. They suffered heavily on more than one occasion in their attempts, ultimately successful, to maintain the independence which they still enjoy.

Language.—A schedule of words and phrases of the Katab language is attached. This language has been provisionally included, on grounds of vocabulary, in the Nigerian Semi-Bantu group of the Middle Sudanic Zone (see *Northern Tribes of Nigeria*, vol. ii, p. 137). It approximates in many respects to the Semi-Bantu type, but as the prefix system is very much less developed than in the typical Semi-Bantu languages such as Kurama or Ikulu, the Katab and allied languages should, in my opinion, form a separate group of the Middle Zone. It will be observed that although some plurals are formed by prefix change others are formed by a change of suffix. It is not possible to say whether the language now spoken by the Katab was their original tongue or not. If the tribe came, as stated, from the North, it is unlikely that they spoke a language identical with that of their present neighbours, the Morwa, Ataka, Kachichere, and Kagoro. Uniformity of language is only attained and maintained by continuous social contact. All that we can say is that as a result of proximity and intermarriage in recent times all these tribes have come to use a common tongue.

Tribal Nomenclature.—The Katab call themselves the Tyap (the *t* being palatalized). The second syllable of Katab no doubt represents the word by which the tribe call themselves.

3: Temple G-4 (no date)1922 FF38 Katab FF38
Kagoma

It has been suggested that they formed part of a large group which migrated from the north-west of Zaria, which includes the Kagoro, Attakka, Jaba, Kaje, Kaura and Moroa, to whom they show a certain affinity in language, customs and dress. 101

They speak a dialect of their own, and the majority know Haussa also. 197 191

Their Chief, "Dem," pointed out to Osuman, first Emir of Jemaa, the desirability of the site, and voluntarily paid tribute to Zaria through Jemaa. Circ. 1859 A.D. they ceased to pay, and a large proportion of the population were burnt out in caves in the resulting punitive expedition. Small raids continued until 1894, when they were finally subdued by the Filane and acknowledged the suzerainty of the Emir of Jemaa, to whom the Kagoma District head is now responsible. 648 175

The two acknowledged crimes were murder and theft. A murderer was required to give a bull to the bereaved family, whilst a thief was detained until his relatives paid a horse to the Sarkin Jemaa and two goats to his captors. 682 685

They are excellent agriculturists. Boys are given miniature hoes at the age of three years old. 241 524

They are of good physique. 192

The men wear a triangular-shaped leather loin-covering, or a skin that hangs from the shoulder, and bind their beards with grass. They carry wooden swords. 291

Virgins wear an apron of green strings ornamented with cowries and brass bells. Married women wear a loin-cloth. 291 301

Nearly all the villages are situated on the top of the hills, amongst almost inaccessible rocks. The huts are of mud, surmounted by conical-shaped grass roofs. The interior is divided into three partitions by means of mud-arches projecting from the wall.* 361 342

A girl may be betrothed before her birth, the *fiancé* undertaking that should the unborn babe prove to be a boy he will be its friend all through life. Such an arrangement is, however, of rare occurrence, the custom being for a girl to be engaged to the first man who gives her parents a fowl and bespeaks her after her birth. The suitor further gives her father a hoe or 2,000 cowries every year, until the girl has arrived at marriageable age at about ten years; as the marriage day approaches he gives the bride's father a further present of five chickens. On the day itself, six of his boy friends enter her parents' house, where she is hidden amongst the women, find and capture her, and take her to one of the groom's female relations. They return at night, give the custodian a chicken and take the bride to the groom's house, where he is awaiting her with three male friends who proceed to address the young pair on the duties 584 685

* *Vide* Jaba, p. 163.

3:Temple G-4 (no date)1922 FF38 Katab FF38
Kaje

Their first acquaintance with the Filane was when some settlers of that race came to their country at Kachicharri and paid certain irregular tribute of cattle to the Kaje.

At the outbreak of the Jihad, however, they were invaded by the Filane who came and settled near Mount Daroro. The Kaje decided to wipe them all out, but the plot was betrayed by the Filane concubine of Sarkin Indema and her compatriots escaped. She, herself, suffered condign punishment, being thrown into a hole which was filled up with stones and she was thus buried alive.

When the Filane settled at Jemaa in the same neighbourhood, the Kaje again tried to turn them out, circ. 1812 A.D., but were ultimately defeated—some of them fled into Zaria Province, and the main body to Sanga, south-east of Jemaa.

The Kaje were situated on both sides of the Zaria-Nassarawa boundary when the Filane Emir of Zaria, Abdul Karimi, circ. 1835 A.D., sent a force against them at their principal town of Kurmin Bi, to exact tribute. An arrangement was come to, but circ. 1849 Mohman Sani, then Emir of Zaria, led a punitive expedition against them and told the southern section to follow the Sarkin Jemaa, since which time they have had no recognised tribal Chief. In 1858 they were again recalcitrant and Audu, Emir of Zaria, finally broke them. Since 1870 the Jemaa Kaje have been ruled, nominally at least, by Jekada from Jemaa, and in 1912 they were induced to acknowledge the practical suzerainty of the Sarkin Jemaa and accepted, as District head, Liman Umoru, a Filane of Jemaa.

In old days each village was governed by a council of Elders and an hereditary village Chief. This office was, however, usually vacated after a few years, the Chief nominating the most capable member of his family to be his successor and himself retiring to a seat on the council. An office bearer called Tagama (Magajin Mutua) judged all disputes and apportioned farm-lands, to which the occupant and his heirs had exclusive right so long as the land was cultivated. It was not uncommon, however, for the occupant to lease his land, practically as a matter of goodwill, for he only received a pot of beer, which lease was terminable by either party after the dawa harvest; no woman might hold land.

There was a regular system of punishment of crime, but there were only three legal offences: Theft from a storehouse, murder and adultery. The two latter were alike punishable by death or by banishment.

A thief's family paid a horse to the village head, who was the judge in all judicial affairs.

A murderer was expelled from the village for two years; he was sent first to Kurmin Bi, thence to Sakwot, thence to Fadan Kagoma, where he worked on the Kogoma farms. He

cultivable. The population statistics according to the latest (1947) tax count are:— 162

Kagoro	...	8,999
Katabawa	...	1,713
Attakar	...	689
Hausa	...	279
Ibo	...	107
Others	...	79
Total		11,866

The Katabawa come from the neighbouring Zangon Katab district of the Zaria Emirate, the Attakar from the neighbouring Moroa district, the Hausa are mainly traders and their families and the Ibos are immigrant Railway employees. [563]

History. 18. Originally the Kagoro lived in their strongholds amongst the high and almost inaccessible hills of the district. They had small patches of farms in these hills but their main farmlands were on the fertile plains at the foot of the hills. These farms were the subject of constant raids by the Fulani and in pre-British times were no more than a precarious utilisation of the no-man's land between the unconquered hills in which the Kagoro resided and the conquered Katab lands farther north. It was only when the British came that permanent settlement of these plains became possible. 175

Social structure. 19. An attempt was made to correlate the social structure of the tribe with the present day territorial sub-divisions of the district. The tribe would appear to consist of two distinct clans, the Ankwei and the Kpashan. These two clans are sub-divided into various kindreds. Except for the Kukum Kpashan with whom, for some unfathomable reason, other Kphashan may marry the Kpashan clan is exogamous and may only marry members of the Ankwei clan. The Ankwei clan is not exogamous though the kindreds into which it is divided are. The district is divided into eleven territorial (village) units. There were twelve until last year when the territorial unit of Tum, whose inhabitants are Katab, was absorbed into the senior territorial unit of Fada and thus lost its separate identity. Appendix " C " shews the occurrence, within these territorial units, of each of the kindreds. But though it was admitted that certain territorial units might contain a preponderance of one or more particular kindreds it was impossible to say, owing to migration and intermingling, that any *particular kindred or kindreds* had any prescriptive rights to the land within that unit. 614 621 612 423 Appendix C.

[p. 4]

175 311 241 612 423 20. An explanation of this state of affairs is to be found in the historical background. In pre-British times when the Kagoro lived in the hills and came down to farm the plains it was the customary practice for a kindred or even a family group to farm lands in several widely dispersed areas and not in one compact block. The idea was that all the family eggs should not be in the same basket. If one particular area happened to be raided by the Fulani then, though the kindred or family might lose the produce of one particular farm, they would have other farms in other areas to fall back on; whereas had they been farming in only one place and in one compact block they would have lost everything they had. Consequently when the British rule brought peace and security the kindreds did not come down from the hills to settle in single compact blocks but came down to their split up and dispersed farms over the whole of the area. Whether or not the concept of a kindred holding of the land may have existed in the past it is certain that it does not exist now. It would have been undermined from the very start.

Breakdown to individual tenure.

423 311 596 888 21. The breakdown has gone much farther than the kindred. Whereas up to about twenty years ago it could truthfully have been said that it was the exception to the rule to find a man and his immediate family living and farming on his own, it is now the exception to the rule to find an extended family or family group living and farming together. In two cases that were investigated in the field it was found that the " family " lands had been divided up while the father was still alive. In the one case the father was too old to farm and in the second had suffered an injury some ten years ago which had prevented him from carrying on strenuous farming. In both cases the father was relatively hale and hearty and quite alert of mind. Nevertheless they were both prepared, since they could take no active part in the farming of the land themselves, to wash their hands of the matter and give their adult children their portion of the family lands. The only say they retained in the matter was in respect of the minor's portion and the division of the fallow lands. Fallow would not be divided up until it was actually required when as much as was required would be allotted to the son and this would then come under his control. Discussion with responsible opinion confirmed that this was a general practice and was quite common and widespread.

651 596 162 476 22. An interesting check on the above is available from the tax lists. These lists show, together with the name of each 'householder', the name of each adult tax payer living in the compound. It was confirmed by the District Head and Elders that where in the list a number of adult males were listed

4: Cole G-5 (1948) 1949 FF38 Katab FF38
Jaba
Hausa MS12

appeal beyond the local Native Court. This point will be dealt with at a later stage of the report. It may be said, here, that such appeals are so extremely rare as to be almost non-existent.

70. Except for the Kaje there is little if any immigration by aliens on to the Jaba lands. Immigration.

ZANGON KATAB DISTRICT

71. The Administrative Organisation of this district is identical with that described in paragraphs 14 and 57. There is a central Hausa enclave, in which the District Head has his headquarters and from which the district is administered. This is surrounded by lands of the various pagan tribes, principally the Katab, Kaje and Chawai. Population details are :—

Hausa ...	... 5,587		
Kaje ...	... 21,633	(22,446)	(the balance in Kachia District).
Katab ...	... 16,471	(19,243)	(the balance in Moroa and Kagoro).
Chawai	... 8,653	(8,653)	
Ikulu ...	... 5,533	(5,533)	
Kamantan	... 3,409	(3,409)	
Others ...	... 1,573		

The figures in brackets indicate the total number of the tribe in the Province.

72. The Hausa enclave consists of a small town surrounded by its farmlands and fallow with a few outlying hamlets—the normal Hausa pattern. It has existed for a very considerable time, well over a hundred years, its inhabitants having come in the first place as conquerors and established themselves on what were once Katab lands by right of conquest. It was the most far flung outpost of the old Kauru fief. The present boundaries of the enclave were established some thirty years ago by the British administration. They were readjusted some twelve years ago to include additional lands as the original area was found to be inadequate. Any further 'adjustment' of this nature would lead to complications as the Katab and Kaje themselves have little if any spare lands. (*See* Political Memorandum No. 8, paragraph 32, exception (*c*)). As we have seen, in paragraph 70 above, the Kaje themselves are 'borrowing' land from the Jaba area and, paragraph 19, the Katab have encroached into the Kagoro district. The dissolution of the Katab village unit of Tum and its absorption into the Kagoro unit of Fada has a significance in this connection. The Hausa enclave.

[p.20]